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Unity Sunday School Lessons, No. XXI.

IN THE HOME

A STUDY OF DUTIES

—BY—

W. C. GANNETT

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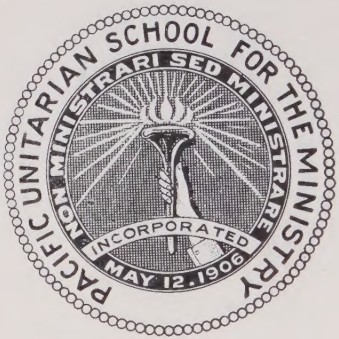

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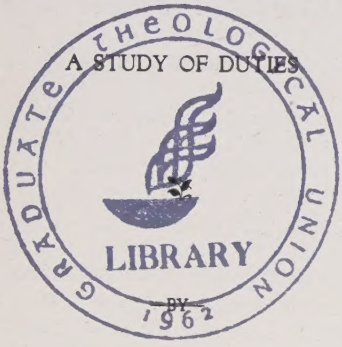
IN THE HOME

A STUDY OF DUTIES



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PREFACE.

The aim in this little manual has been to provide something for all ages from the little ones to the mothers and fathers, and something, too, which may serve for *home talks* as well as talks in the Sunday School class. Those using it will find "Home Life" by Mrs. Leslie and Mrs. Head, and "Rights and Duties" by Mrs. K. G. Wells specially helpful. (See inside of cover for prices on these and other lesson-helps). Among books which will help are:

Mrs. "H. H." Jackson's "Bits of Talk about Matters."

Harriet Martineau's "Household Education."

Mrs. H. B. Stowe's "Little Foxes," and perhaps her other "Household" books.

J. F. W. Ware's "Home Life."

J. R. Miller's "Home-Making."

Certain chapters, also, in Miss Cobbe's "Duties of Women," and in Spencer's "Education," "Social Statistics" and "Sociology," vol I., may be useful; and Emerson's essays on "Domestic Life" and "Old Age," and a sermon or two in each of Robert Collyer's books. Best of all, perhaps, are the stories to be found by watching the "Home Department" of such papers as the "Christian Register," "Unity" and the like, and the better magazines for children. A "Mother's Scrap-book" of such stories, gradually gathered, might become one of the best loved and most useful books in the home library.

Collaterally, the little ones who may use these lessons would be almost sure to enjoy the look into different kinds of homes which Jane Andrews offers them in her three books, "The Seven Little Sisters Who Live on the Round Ball," "The Seven Little Sisters Prove their Sisterhood," and "The Ten Boys Who Lived on the Road from Long Ago to Now."

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I.—OUR FIRST WORLD.

"A household equal to the beauty and grandeur of this world."
"The house will come to be esteemed a Sanctuary."
—R. W. Emerson.

Begin by reciting or reading the mottoes about "Home," brought by the class.

(1) **The Wide, Wide World.**—How our world widens as we grow! First, Home; then School; then Town, Country, Mankind. Like a nest of boxes. Our successive titles in them,—child, scholar, citizen, patriot, philanthropist. How many of your boxes are you going to live in? Which is the hardest to live in?

(2) **The Law of the Home.**—How many persons are there in our first world,—in a complete Home? Count the couples: Father and Mother, Brother and Sister, our Grandparents, our Helpers in the Kitchen, our Cat and Dog,—and then our Family Friends, two at least. Have we left out anyone? Are the four-legged couple "members of the family?"

Such different couples! and such different kinds of behavior due to them! What variety in this first little world of ours! Yet one and the same old rule would make all the couples happy,—what is it? When did Jesus quote it as an old rule? (Matt. xxiii. 34-40). Say it in other words of his (Matt. vii. 12). Say it in still other words. The beginning, and also the end, of Civilization—is that too much to say of the old rule? Then the foundation rule for happy hearts, happy homes, happy schools, happy countries, happy heavens,—or don't we know enough about angels to say that the rule holds true for heavens? So what makes a house a home? And a home a heaven? House-keepers and home-keepers,—the difference? Rich poor homes and poor

rich homes. What is a "Sanctuary"? (See motto above).

In our next six lessons let us apply this rule to each of our six couples.

(3) **Homeless.**—Home children, boarding-house children, street Arabs,—compare their chances for a good and happy life. Homeless boys and girls—do you know any? How apply the Golden Rule to them? Who is Charles L. Brace, and how has he been applying it these last thirty years?

(4) **"Home, Sweet Home."**—Tell the story of the homeless man who wrote the song. (See Ware's "Home Life," p. 173). Can you sing the song? If not, let us learn it at once to sing with these twelve Home lessons. Will you come with it learnt next Sunday?

(5) **For the Older Classes and Teachers' Meeting.**—Is the Home the "inside box" in evolution,—is it the first, or the last, link in the development of society? What of Fiske's idea that the lengthened infancy largely accounts for the rise of man above the brutes? (See his "Destiny of Man" or "Cosmic Philosophy.") How far can we trace the growth of Home in history? The home-life of Egyptian, Greek, Roman, Jew, etc. Who are the most successful home-making people? Is it true that the French have no word for "Home"? The Home in literature,—prose and poetry; what is the best home-song in the English language? Best home-poem? Best picture of home-life in fiction? See Longfellow's "Hanging of the Crane," Burns' "Cotter's Saturday Night."

Next time each one bring some line or verse about "Mother and Father." Write it in at the end of this book on the blank leaves.

II.—MOTHER AND FATHER.

"Paradise is at the feet of Mothers."—Old Jewish Saying.
"Mother is the name of God in the lips and hearts of little children."—Thackeray.

Begin by reciting or reading the mottoes brought.

(1) **What Do They Give Us?**—"How beautiful it is to be alive!" Suppose we each set down ten things that chiefly make life beautiful to us, and then count how many of these we owe to Mother and Father. Are these things our *rights*, or privileges? Can one have any right without a twin—some *duty?*

(2) **What Can We Give Them?**—What can even little children give?

Heart-Help: first, by *just loving*. That helps them much, if we *show* the love; and how do that? Best, *by obeying*. Yes, but how obey? Should "Why?" and "Why not?" come before, or after, the obeying,—or come never? Does slow, sullen, watched obedience help, or hurt, our Mother? The A B C of helping obedience: (a) Obeying on first telling; (b) obeying happily; (c) obeying out of sight, on honor, like soldiers on duty. And what if we do not obey? *Bear the consequences well.* Yes, that will help, too, for does not the punishment hurt them as well as us? What is punishment for? And how does one "bear it *well*"? Why do so many grown-up people wish they had been punished oftener? Three ways, then, for even little children to help their parents: any other way? *Have no secrets from Mother.* Yes, again; trust her always as your best friend. And why is that such a great heart-help to her?

Hand-Help.—But how big need we be to be of *hand*-help, too? What bit of housework can Tom-

my, six years old, do? And Catharine, who is twelve? John is fifteen, Mary seventeen,—what can they do? Do they do it? In Lesson X. we shall come back to this question.

"**Put Yourself in Their Place.**"—Need we be grown-up to put ourselves in their place? Do Father and Mother have much time for play? Can not we manage to give them some of ours? How can we take part of Mother's head-ache, part of Father's hurry? What do you suppose would give them the greatest joy they can have? Are you making your parents *respect* as well as love you? Has a child a chance to be a hero right at home?

(3) **Anecdotes.**—Jesus and his Mother (Luke ii. 41-51; John xix. 25-27); Washington and his Mother; Garfield and his Mother, etc.

(4) **For the Older Classes and Teachers' Meeting.**—Which was nearer right in his relations to parents—the obedient child of the Puritan father, or the affectionate, demonstrative, protesting and rebellious child of the father of today? (See several chapters in Mrs. Jackson's "Bits of Talk on Household Matters," and perhaps, for fun's sake, Anstey's story, "Vice Versa.")

The problem of Orphanage. Which is better, a poor home or a good institution? Plato's state-nursery. New substitutes for the almshouse for orphans. "The family system a cure for pauperism."

"Mothers' Meetings" to consider family problems.

Next time each one bring some line or verse about "Brother and Sister." Write it at the end of this book, on the blank pages.

III.—BROTHER AND SISTER.

"But were another childhood world my share,
I would be born a little sister there."—George Eliot.

Begin by reciting or reading the mottoes brought.

(1) **Earning the Title.**—"Brother," it is said, originally meant *he who sustains or helps;* "Sister," *she who pleases or comforts.* What can brothers do for sisters, sisters for brothers, to earn their title? which can help the other most? Has either more rights than the other? Are their rights different in kind? How many brothers and sisters is the right number? Is it better to be girl or boy? Has one more chance to be of use in the world than the other?

(2) **Teasing and Quarreling.**—Big brother Richard is a "big tease,"—teases his sisters and small brothers and the cat; what shall be done to help Richard? The only self-heal for him is—"Put yourself in their place." Can girls tease boys? Ways of family teasing,—bantering, ridicule, practical jokes. "Only in fun," as an excuse for meanness to a little brother! "To be smart" at the expense of a sister's feelings! Brothers and sisters, who love each other, but who cannot be left alone for an hour because they quarrel so! How shall we help *them?* It is the first word that hurts, but, "the second word that makes the quarrel;" and "the one who loves most stops first." *Born* to be friends, best friends, life-long friends. (See Mrs. Wells' lesson VI. in "Rights and Duties.")

(3) **A Brother (Sister) to be Proud of.**—"He is a brother of girls"—what do the Arabs mean by that? (Ex. II. 15-22.) A patronizing boy and a chivalric boy,—the difference? Do boys ever treat other boys' sisters better than their own? Politeness at the

party and politeness at home—which is the more radical politeness? A good motto,—"Look out for the little fellows:" why would it save nine-tenths of all meanness? A brother's badge of honor,—"I am proud to be his sister." What *is* "a brother to be proud of?" (Let the sisters answer.) What is "a sister to be proud of?" (The brothers answer.) Girls' ideals of manhood are largely formed from brothers,—boys' ideals of womanhood from sisters. Jesus' great family of brothers and sisters (Matt. XII. 46-50.)

(4) **For the Older Classes and Teachers' Meeting.**—Is not too much difference made between brothers and sisters in the home, especially in early years? Compare Miss Cobbe's word in "Duties of Women" (end of Chapter III.) with Mrs. Jackson's "Boys Not Allowed." Diverging lines in clothing, education, etc. Co-education: send the brother and sister to college together,—why not?

The Brother and Sister in fiction; for instance, Maggie and Tom Tulliver. What Brother and Sister poems? Brothers and Sisters in history; for example, Charles and Mary Lamb, William and Dorothy Wordsworth, William and Caroline Herschel: what others?

Next time bring some line or verse about "Grandparents," or "the Aged." Write it in at the end.

IV.—GRAND-PARENTS.

"Down-hill the path of age? O, no,
Up, up, with patient steps I go."—Mrs. L. J. Hall.

Begin by reciting or reading the mottoes brought.

(1) **Reverence.**—Respect and reverence—the difference? Why do we *reverence* the aged, and speak of filial "piety?" Life-work done, harvest home, Indian Summer time. We, in our youth, strength, happiness, are *their fruit;* should not the fruit remember and be thankful? Old soldiers past active service,—now our turn to be protectors. Which end of life the more needs tenderness? The sadness of growing old after a wasted life! And still, why tenderness even then?

(2) **"The Grand Old Man."**—But old age often *not* past active service. Think of Gladstone and Bismarck; our band of old poets—Bryant, Longfellow and Emerson, not long ago; still: Whittier, Holmes, Lowell. (See Emerson's list in essay on "Old age,") "Sir, sire, seignior, senate, aldermen, presbytery," etc.,—what do such words hint? What noble aged men and women do you know? Often the wisest one in the house, the one who sits so quiet in the chair, past seventy. *Life*-wise and *book*-wise,—what difference? The old man's capital. The art of keeping an old head young.

(3) **"Their Strength is to Sit Still."**—And is all service *active*-service? Who wrote "They also serve who only stand and wait?" The blessing in the home, of the noble aged friend: the sense of quiet in life, of trustful waiting, of the dawn of another life not far away. Sometimes such still sunshine of the heart! Old heads with young hearts. People who bless by simply *being* what they are—what is *their* secret? No circle complete without a few dear white-haired friends in it. If you have no grandparents, adopt some!

(4) **Put Yourself in Their Place.**—If we were old, what would we like—to be taken in, or left out, in what goes on at home,—to be borne with, or loved,—to be simply loved, or to be *shown* love? Little trials seem so great now, and little kindnesses, too, seem great. The time, above all, for the kind *manner:* the time when *how* you say or do counts for more than *what* you say or do. Be eyes, ears, feet, memory for them, and without making them know it. Do not notice mistakes; never speak impatiently; do not hurry them. Does the old man sit much alone? Can not you find time to talk with him, and give him little confidences? Has anybody tried to-day to make him feel he *is* of some good still, is dear for all the old and unforgotten good he was? It is lonely to live so in the yesterdays, and he tries to be patient: can not you make him hope for your coming as sure sunshine in his day or week? When they are gone, it will be pain to remember—what? and joy to remember what?

(5) **For the Older Classes and Teachers' Meeting.**—Pictures of old age in art and literature. The fable of Tithonus, Cicero's famous treatise, Mrs. Childs' "Looking towards Sunset." Holmes, Whittier, Emerson, and other poets, greeting their own old age. The "unspent youth" giving a veritable "second childhood" and opening a second career to many a grandfather and grandmother. When does our old age begin? (Montaigne's essay). Why is old age conservative? The felicities of old age (Emerson's essay and Robert Collyer's sermon). The philosophy of old age (Browning's "Rabbi Ben Ezra"). The beauty of old faces. Old age and immortality.

Next time bring verse about our good "Helper in the Kitchen," or her work. Write it in at the end.

V.—OUR HELPER IN THE KITCHEN.

"Who sweeps a room as for thy laws
Makes that, and the action, fine"--George Herbert.

Begin by reciting or reading the mottoes brought.

(1) **Dignity of Work.**—Is any work as work dishonorable? Do riches excuse one from working? Rich tramps and poor tramps. Suppose you are rich and a woman? *Why* is it so dishonorable to be a non-worker? Does the world owe any one a living? Are the "leisurely classes" non-workers? Where look for the hardest workers—in the kitchen, up-stairs, or down-town? Among hand-workers or head-workers? Among the poor or comfortable?

(2) **Drudgery.**—What is drudgery? Is any successful work free from it? Why "blessed be drudgery?" How is "a man's task his life-preserver?" What is the rest of George Herbert's verse about sweeping? What is Jesus' word about the servant (Matt. xx. 26-28,) and what servant parable did he act out? (John xiii. 1-17.) What two things can make the humblest work noble? Apart from these two things what gives the relative *rank* to work?

(3) **In the Kitchen.**—Should kitchen work rank high or low? Before answering, think how much forethought, order, handiness and sweet temper it takes to do it well; and how much of the family health, the family convenience, and so the family good-nature and the family Christianity, depends upon it. "She gives more than she receives,"—is that true or not? What do we *owe* our helper besides her weekly wage and board?

(a) **Justice,** all the way through. Does she get some leisure every day, and is her leisure really hers? Has she opportunity for friends? Is she expected to be always fresh, patient, good-natured—

"an angel for twelve shillings a week"? Do we treat her as a tool, or as a fellow-worker?

(b) **Politeness,**—the "please," and "thank you," and "excuse me," and "good morning." Praise for the special successes; rebuke, if it be necessary, given *alone*. Are the ladies of the house all upstairs?

(c) **Friendship.** Do we make our home a home to her? Is the kitchen cozy, and her bed-room pretty? Do we take her into the family festivals? Do we ever plan a pleasant surprise for her? Do we dignify her work to her by appreciation of its value and its quality? Do we in our hearts give her our friendship, and value hers? In all this is there anything more than justice, after all? "Christianity in the kitchen."

Now, in which of the above courtesies can the children take a part? And what special things can children do to make the household helper comfortable or uncomfortable? "Put yourself in her place," —how would you like to be treated, if you earned your living by household service?

(See Mrs. Wells' "Rights and Duties," lesson vii.; and Mrs. Leslie's "Home Life," lesson xi.)

(4) **For the Older Classes and Teachers' Meeting.** —The barbarian's idea of the indignity of labor; any relics of it in us? Ours the industrial age, with all classes working classes, and the master-workmen our real aristocracy. What effect has machinery on the dignity of labor?

Why do girls prefer the shop and factory to household service? In the domestic question, is the chronic trouble most with maid or most with mistress? Kitchen-gardens and house-work classes. What examples of the noble servant? For example, King Lear's faithful "fool," Oberlin's Louise Schepler, "In Ole Virginie"; what others?

Next time bring a line about "Dumb Animals."

VI.—DUMB ANIMALS AS MEMBERS OF THE FAMILY.

"He prayeth well who loveth well
Both man and bird and beast;
For he hath offered to the Lord,
Who giveth to his least."—Coleridge, added to.

Begin with the verses brought by the class.

(1) **Are Dogs Persons?**—Are they "things" or "persons?" What do they lack that makes a "person"? Can not they ache and be sick? feel affection and reverence? Think and improve their minds? Obey and disobey? And do something like right and wrong? How noble some dogs' faces, how full of character their portraits! "Man's poor relations," then. So have they no *rights?* Does not the Golden Rule apply in our treatment of them? Can you "own" the *whole* of a dog? Owning and owing.

(2) **What Are a Dog's Rights?**—If born a puppy or a kitten, what would you feel your owner owed you? What might he *not* do to you? May he cheat you? Punish you angrily? Tease you? Neglect your needs? Throw you off in old age? Which seems meanest—to deprive a man, or a little child, or a dumb animal, of his rights? What makes dumb animals so shy of man? Two kinds of cruelty—deliberate and thoughtless: which kind accounts for stoning dogs, worrying cats, crushing flies, enjoying a dog-fight or rat-hunt, killing snakes, birds'-nesting, fishing and hunting for "sport," pigeon matches? Can you comfortably wear birds' wings in your bonnet? "Who needs to ask the character of a child from whom the cat shrinks and the dog runs?" Or that of one whom all the neighbor dogs love?

(3) **S. P. C. A. Societies,** etc.—Tell how our laws —but not till lately—recognize the rights of animals

against their "owners"; and about the Societies in their behalf, and the "Bands of Mercy"; and how the Golden Rule thus keeps on applying itself in finer and finer ways, as the centuries pass and the animal in man gives way to the angel.

(4) **Anecdotes.**—Have you any noble dog-friend? Tell stories of noble dogs. The *Chrtstian Register* has many. "Rab and his Friends," and other dog stories, by Dr. John Brown. "A Dog of Flanders," in the "Childhood" volume of "Little Classics." "Scrags's Mission," by C. E. Bowen. From what poem do the first two lines at the head of this lesson come? Better read the whole poem. Who said the last two lines? (Matt. xxv. 31-46). Would *he* have applied them to dumb animals? Tell the apocryphal story about him and the dead dog. Longfellow's "Birds of Killingworth"; "Old Dobbin," and "Who Stole the Bird's-Nest?" etc., in Whittier's "Child Life."

(5) **For the Older Classes and Teachers' Meeting.**—Open the door a little farther into the Evolution problems concerning animals. Has a dog conscience? Where is the line between the beast and the man? What is "instinct"? The wondrous communities of ant and bee, and the brain-power involved. George Eliot's lines in "Spanish Gypsy," Book II. If a man is immortal, why not a dog? Have a good searching talk about the ethics of hunting, of birds'-wing decoration, and of vivisection. Robert Browning's poems, "Tray," "Arcades Ambo," "Donald."

Next time bring verse or line about "Friends." Write it on the blank pages at the end.

VII.—THE FAMILY FRIEND.

"When home is ruled according to God's word, angels might be asked to stay a night with us, and they would not find themselves out of their element."—C. H. Spurgeon.

Begin with the verses brought by the class.

(1) **The Welcome.**—Ways of shaking hands. What welcomes more than the hand-shake? What should one say, if *not* "glad to see you"? How be honest *and* kind? How one remembers a welcome! A "cold" welcome; an "exquisite" welcome; a "royal" welcome.

(2) **Breaking Bread Together.**—A sacred rite. Stories of Oriental hospitality. What draws you to the homes you love best, the dinner or the people, the fine things or the fine talk? Is fine talk, small talk? Emerson's "plain living and high thinking." Need poverty prevent hospitality? Should one apologize for a plain dinner, or is the apology the rudeness? Lower and higher forms of hospitality.

(3) **In the Guest-Room.**—The art of making others "feel at home." How do you, when a guest, like to be treated? Should one break home customs for his guests, and give up much time? Little attentions that go far, —a flower in the guest-room, etc. Guests who never come soon enough or stay long enough,—what is their secret? "The ornament of a house is the friends who frequent it."

(4) **Who for Guests?**—Only those we love, or the stranger, too? Selfish and unselfish homes,—which the more home-like? Judge by homes you know,—are the best types of homes also the best types of hospitality? Forlornness of the city boarding-house: the blessing *your* home might be to that young man or lonely girl: suppose it were your brother or sister, your boy or girl, out in the world.

A "Home Welcome Mission" wanted. Whom shall we invite on Thanksgiving and Christmas day? Tell about the "Country Week." "Entertaining angels unawares." Jesus' rules for hospitality (Luke XIV. 7—14.)

(5) **For the Older Classes and Teachers' Meeting.**—Dangers of solitude, of exclusiveness, to the family. How to be the graceful host and the welcome guest—as part of children's training. Something wrong in the home that has no "family friends." An honorable and blessed title,—"friend of the family," the ever welcome one. "We descend to meet": "What are the best days in memory? Those in which we met a companion who was truly such": was Emerson right both times? —Is a church a church until it is a home? How to chill and how to warm, the church-guest, the stranger at a parish-sociable. A party without a supper—why not dare it? "Why do you let that person trouble you?" they asked Longfellow. "Because there is no other man on earth that I know of whom he can go to." How to organize that "Home Welcome Mission." See Emerson's essays on "Domestic Life," "Society and Solitude," and "Clubs." Mrs. Jackson on "Children's Parties."

Next time bring mottoes about "The Family Meal," Write it on the blank pages at the end.

VIII.—THE HOME MEAL.

"Plain living and high thinking."—R. W. Emerson.
"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."—Paul (I Cor. X. 31.)

Begin with the verses brought by the class.

(1) **Is Dinner Ready?**—Think who has to answer! Sun and seasons work to get it ready; Cuba, California, China, Minnesota, India, have contributed; creatures have given their lives for it; ships have sailed for it; a hundred thousand men at least,—behind the cook—have, first and last, joined hands to get the dinner ready: what horizons lying round about our table! Add to these the nearer, dearer things,—the father's work, the mother's love, the brothers, the sisters,—all this to make our home-meal ready!—Now shall we not be thankful,—in our hearts, at least, thank the Great Goodness that so provides for us? And is "*saying* grace" an empty form, if one has wit and heart to remember all this? Each meal a household sacrament.

(2) **Are You Ready for Dinner?**—That, too, a large question when we think. Promptly? Hair brushed, ribbon on? Bright face and greeting ready? Some bit of pleasant news in mind? Is the table pretty, or the dishes in a huddle—who sees to that? Are *all* ready? It is the "dear *togetherness*" that transfigures the necessary meals into home festivals.

(3) **Over the Plates.**—Give others first and best. then help yourself. Who besides you likes the crust? *Some one* must have the drum-stick! Eating as a fine art,—slowly, quickly, neatly, laughing between mouthfuls. Growling at the pudding, snarling at the coffee: who does the family growling? Praise the cook, encourage the housekeeper, and before the others.

(4) **Table-Talk.**—Leave silence, depression, pre-

occupation, all forms of oneness, for the chamber; study how to *meet.* "Never mention sickness!" How much gossip, and what sort? Various forms of love's rudenesses. Why not banter? Why find fault in twos and not in sixes? Why barbarian to interrupt and "argue"? Why impolite to whisper at table? Remember those that are deaf as deaf with them, and the shy as shy with them. "Children to be seen, not heard,"—is it well said? Should "he" bring his newspaper to table? If he does, should he read the railroad accidents aloud? Think "I'll tell them that at home," as pleasant things happen through the day. What subjects make good table-talk? Does the standard of your table-talk need raising? How raise it? What home possibilities in boarding-houses? No small virtue to always glorify the table by a bright face, gentle manner, loving words,—and cannot *everyone* contribute to the illumination?

(5) **For the Older Classes and Teachers' Meeting.**—Famous table-talkers,—Socrates, Luther, Selden, Johnson, Rogers, Macaulay, Holmes and his "Autocrat of the Breakfast Table." Jesus at table (Luke VII. 33-50). Domineering talkers, shirking talkers,—which the more destructive to good company? Shall I get my "stories" ready beforehand? What makes a good listener?

Why is a supper such "a good basis" for sociality? Can the average man be caught for social or intellectual purposes only by *bait?* oyster suppers for church revenues. Is the new "Unitarian Club" a good idea?

The holiness of plain living. Mind, heart, soul infected through the body. What is "eating to the glory of God"? S. J. May and the mince-pie. Daniel's face, and Daniel's wisdom (Dan. 1).

See Emerson on "Clubs"; Mrs. Jackson's "Simple Bill of Fare for Christmas Dinner."

Next time bring verse about "Bearing Pain Nobly."

IX.—IN THE SICK ROOM.

"Always bearing about in the body the dying of Jesus, that the life also of Jesus may be made manifest in our body."—Paul (2 Cor. iv. 10.)

Begin with the verses brought by the class.

(1) **Half Sick.**—"How are you"? as a greeting. What one head-ache or stomach-ache can do to make a whole house uncomfortable. People who "enjoy" bad health. Two prescriptions for the "blues": "Too busy to be blue," and "Put the shine on some *other* person's face.". What makes *you* "blue"? Sick minds in well bodies,—sick bodies on well minds. Common sense of mind-cure.

(2) **Sick A-bed.**—Home never so much needed, but you never such a dear trouble in it: so what can you do to ease the strain and be sick conveniently? "Do as you would be done by." Things to think of: steps to save, frets to hold back, pain to bear quietly, people to thank, smiles to wear. "Growing better" *while* sick. Sickness the test of yourself, of your power to be—half a dozen noble things: what are they? Be sick so as to bring a blessing into the home,—is that possible?

(3) **Others Sick.**—Again, a test of self—and in what ways, now?—And again, the Golden Rule. Things to think of: quiet steps, low tones, *whisper* doors, dainty things in sick room, cheery talk—*not* about their sickness, bits of news, bright face; anticipate wants; keep off not the children, but their noise; drain away responsilities. Healers by divine predestination,—what is their secret? "I have a pain in my brother's side,"—what did he mean?

(4) **Anecdotes.**—Heroes of the sick-bed,—whom have you known? (Mrs. Ewing's "Story of a Short Life.") What invalids have accomplished. Mission-fields found on sick-beds. (Mrs. Lovett and

the Brooklyn Fresh Air Fund: Miss Ellis, and the Post Office Mission.) The "Shut-In Society." Missions among the sick. (Florence Nightingale, Sister Dora, the Hero Nurses of our War.)

(5) **For the Older Classes and Teachers' Meeting.**—"We cannot know any one perfectly while he is in perfect health." The noble host of Pain-Bearers, with lives sweetened, and faces chiseled to beauty, by pain. (See Ugo Bassi's "*Sermon in a Hospital.*") How to turn a chronic infirmity—one's blindness, deafness, lameness—to good. A cripple in the family, and the tenderness it makes (see chapters xii., xiii., in Miss Martineau's "Household Education.") Should a sick person ever be deceived? "Emergency Lectures," and the "emergency closet" in the home.

Next time bring a verse about "Home-Makers." Write it in at the end.

X.-HOME-MAKERS: THE HOME BEAUTIFUL.

"She was so pleasant."—"She always made home happy."
—Two Epitaphs.

"There is no beautifier of complexion or form or behavior like the wish to scatter joy, and not pain, around us."
—R. W. Emerson.

Begin with the mottoes brought by the class.

(1) **Bits of Beauty** on walls, tables, dresses,—have these anything to do with making the house a "home"? How much income does it take to make the house beautiful? Which goes farthest, money or good taste? "The ideal of beauty is simplicity and repose." Which do you vote for—pie and cake, or the pretty pitcher? butter for a month, or a picture for the sitting-room? Light shed from the walls by noble pictures. Possibilities for home-walls in many of the picture-papers,—with home-made mounts and frames. The flower by the plate-side; flower-pot at the window; the vine at the door.

(2) **Every One Doing a Regular Part.**—*Every one*: Father has his share, Mother hers,—and what is mine? Every one to contribute as a home-*maker*, —not simply a home-*taker*. Something *regular*. Plenty of choice: table, dishes, beds, dust, fires, coal, snow, lamps, boots, the stocking-basket, carving, bread, preserves, marketing, washing-days, house-tinkering,—what shall my part be? What is *hinder-help?* What does "being responsible" involve? "A charge to keep I have." Shall we earn our spending money in this way?

(3) **Filling the Chinks.**—Besides the regular work, home-life is full of "chinks" also, which little courtesies, small services, tiny sacrifices must fill up. A right word or right silence, a soft answer, a wise praise, a ready "Oh!" Deference to little likes and dislikes, a laugh over the household accidents and privations. This chink-filling a fine art;

what is its fine-art name? Its secret always is "a heart at leisure from itself"; "postponing oneself." What masters of this art do you know? "Little Christel."

(4) **Home Atmosphere.**–But things more diffusive than even these chink-fillers make the atmosphere and weather of the Home. Weather signals set at breakfast for the day! "What is the weather going to be to-day?" "Diffusive things,"—what are they? *Orderliness*,—the great household time-and-temper-saver. Yet can order be too orderly? *A Bright Face*; "he brought a sun-beam in his face." Its magic effect. Is beauty needed for it? How many such faces does it take to make it always morning? How to educate one's self to smile. (Mrs. Jackson's "Fine Art of Smiling"). *Gentle Tones*—the politeness of voice. *Tidiness*, or politeness of the dress. *Welcomes* between house-mates: are "Good-night" and "Good-morning" mere forms? *Kisses and home-names*—for whom? Is there nothing wrong when a boy is forgetting how to kiss his father? The home atmosphere tested by seasons of household strain. Those two epitaphs above—who deserves them? Talk over a copy of the "Rules to Make Home Pleasant." (See advertisement on cover).

(5) **For the Older Classes and Teachers' Meeting.**—Home-takers and the home-makers. Unconscious selfishness that unmakes a home: a man's sort—a woman's sort: home-made martyrs. (See Mrs. Jackson's poem "Found Frozen", and in her "Bits," chapters XI., XXIV., XL., etc., and all of Mrs. Stowe's "Little Foxes."

How best to teach household usefulness, as a part of education. (See Miss Martineau's "Household Education" Ch. XXV). And how to teach *public* usefulness in the home. Which best attended to among us,–home-education, or school-education?

Next time bring mottoes to suit the dear old song.

XI—"THERE IS NO PLACE LIKE HOME."

"Be it ever so humble, there is no place like Home."
—J. H. Payne.

Begin with the mottoes brought.

(1) **Is the Song True** for you? Would you change homes with anybody? Would the Esquimaux or African change with you? Home-sickness. Why does the song bring tears?

(2) **Evenings at Home.**—All together again! Now to share each other's day. The letters from the absent ones: "Twelve years away, and every week the letter came and went." Do you have the "Children's Hour" in your home? (See Longfellow's poem). And home songs? And home readings—what books last winter were read aloud together? The home-joy of an open fire, and a table-lamp, and a "centre" table,—centre to what? Party or theatre or home-evenings,—which the happiest? Boys on the streets at night! Evenings at home the metre of the parent's success.

(3) **"A Light in the Window for Thee."**—Home the shelter-place for each one's wounds and failures and shames out in the world (1 Cor. xii. 26). Jesus' parable of the "Prodigal Son"; the home-sickness; the welcome at the gate (Luke xv. 11–32). Stories of that home-light shining across seas, guiding, saving, bringing back children; and shining across the years, long after Mother and Father are gone. The way looks, faces, tones, prayers *live!* What *makes* the home-light last so bright and strong?

(4) **Home Anniversaries.**—"The dear togetherness." How do you keep birthdays, the wedding-day, the sacred death-days, in your home? Gifts—their outside and their inside: what goes to make an ideal gift? "Our dead": how to keep them in the home, and real to the little ones? Easter their

Christmas. Their bequest to us—the feeling of another world-home opening out of this. (Wordsworth's "We are Seven").

(5) **For the Older Classes and Teachers' Meeting.**—What do we—thinking slowly—thank Mother and Father for, *most?* Mothers who keep on being "Mother" to grown-up children. Why do we use *her* name so much oftener than *his*, in talk like this?

How long should "calls" be? Our home evenings ravaged by too much "dropping in": what shall we do about it? "Mother, are you going out again?"—what do about *that?* The Club as rival of the Home. Where does the father *owe* his evenings?

The old home as starting-point for the new home. The true place for the wooing and winning. The ideals and warnings which we gain in one and try to realize or utilize in the other. Joking about love and lovers, the unmarried, marriage, mothers-in-law,—is it not irreverence, and hardening to fine feeling?

For (1) and (3) above, see Collyer's sermon, "Burden of an Old Song." For (2), see ch. v. in Ware's "Home Life," and Mrs. Jackson's "After-Supper Talk" and "Companion for the Winter," in her "Bits." For (4), see Tennyson's "In Memoriam," L., XCIII., CXXIX.; Chadwick's "It singeth low in every heart."

Next time bring mottoes about "Our Father" in the Home.

XII.—"OUR FATHER" IN THE HOME.

"God is love; and he that dwelleth in love dwelleth in God, and God in him."—I., John iv. 16.

Begin with the verses brought by the class.

(1). **"The Father" in the Home.**—How does Jesus' prayer begin? (Matt. VI. 9). Why do we not call God "our Mother," as well as "our Father"? The Roman Catholic's "Madonna" as Mother-God. "Who art in heaven"—if the Bible verse above be true, is not every true home part of heaven? What in your home most gives the feeling, "God is here,"—things said, or done? things occasional, or things of everyday? Does he seem to be in all homes equally? In the same home can one person live in heaven and others out of it? Are we in heaven, or is heaven in us? Is God our guest, or our host?

(2) **Everyday Thanksgiving Day.**—The good of a quiet moment with God, before we leave our room—you and he alone,—after the blessed sleep, —waking into a "home"—a day, with all that in it is, before us. Is unthankfulness forgetting?—Then down to the greetings. The "family prayers" of old time,—what takes the place of them now? The little "Daily Strength" books,—tell about them. The good that comes of *this* quiet moment, *all together?* Is unthankfulness forgetting?—"Grace" at each meal,—shall we have it? If we *mean* it, how it sweetens and makes sacred the home meal! (See Lesson VIII). The Quaker's silent moment at the table.

(3) **All Day with God.**—How to take the thought of him to school or work-place? And *why* take it? To help me dare, to help me bear, to help me say "No," to shame me, to keep me sweet and strong and true and faithful and glad.

(4) **Bed-Time.**—The "Children's Hour," the father's opportunity. The Bed-Side, the mother's holy place: heart-time, conscience-time, confession-time. "Now I lay me." Shall we say Jesus' prayer, or our own thanksgiving for our day?

(5) **Sunday at Home.**—The dull day of the week in some homes, the happiest day in others,—what makes the difference? Nearly two months' vacation in every year,—what good things shall we show for it? Recreation that is re-creation. A good book, a good talk, and a little *home-church* hour,—these, every Sunday, will make the Sundays of the old home dear memories all one's life. An ideal Sunday—how would you plan it?

(6) **For the Older Classes and Teachers' Meeting.**—Reverent homes,—the *beauty* of them: flippant homes,—the *ache* of them! Shall we laugh at Bible jokes and neighbors' doctrines? The test of reverence.

How to teach the thought of God to children? And a natural, happy prayer-way? Which the better for the child, to go to church with Mother and Father, or to go to Sunday School, if only one be possible? *Can* the Sunday School be much to the child, if it be nothing to the home?

See, in Ware's "Home Life," the chapter on "The Sunday at Home."

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